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LITERARY.

WILL IT PAY?

AN INSPIRATIONAL POEM BY MISS LIZZIE DUTEN.

Men may say what they will
Of the Author of Ill,
And the wiles of the Devil that tempt them astray,
But there's something far worse—
A more terrible curse—
It is selling the Truth for the sake of the pay.

Like Judas of old,
For silver or gold,
Man often has bartered his conscience away,
Has walked in disguise,
And has trafficked in lies,
If the prospect was good that the business would pay.

If a fortune is made
By cheating in trade,
It is seldom if ever men question the way;
But they make it a rule
That a man is a fool,
Who strives to make justice and honesty pay.

An example more clear
Could never suggest,
Than was seen in the life of old Nicholas Gray,
Who never made a move,
In religion or love,
Unless he was sure that the venture would pay.

He built him a house
That would scarce hold a mouse,
Where he managed to live in miserly way,
Till he said—"On my life,
I will take me a wife,
It is running a risk—but I will pay."

Then he opened a store,
Whose fair, tempting door,
Lured sure and direct to destruction's broad way,
For liquor he sold,
To the young and the old,
To the poor and the wretched and all who could pay.

A woman once came,
And in God's holy name,
She prayed for him his terrible trade to stay,
That her husband might not
Be a poor drunken slave,
And spend all his wages for what would not pay.

Old Nicholas laughed,
As his whiskey he quaffed,
And he said, "If your husband comes hither to-day,
I will sell him his trade,
And I don't care a claim
How you are supported if I get my pay."

So he prospered in sin,
And continued to grin,
The wages of death in this terrible way,
Till a Constable's raid,
Put an end to his trade,
And closed up his business as well as the pay.

To church he then went,
With a pious intent,
Of "getting religion"—as some people say—
For he said—"It comes cheap,
And costs nothing to keep,
And from close observation I think it will pay."

But the tax and the tithes,
Made old Nicholas wince,
And he thought that "the plate" came too often his way,
So he soon fell from grace,
And made vacant his place,
For he said—"I perceive that religion don't pay."

Still striving to thrive,
And striving to strive,
His attention was turned a political way;
But he could not decide
Which party to side,
Would be the most likely to prosper or pay.

He was puzzled, and hence
He sat on the fence,
Prepared in an instant to jump either way,
But he fell from the fence,
To jump just too late,
Nor even a Post Office get for his pay.

Year passed after year,
And there did no sign
A spark of improvement in Nicholas Gray,
For his morals grew worse,
With the weight of his purse,
As he managed to make his rascally pay.

At length he fell ill,
So he drew up his will,
Just in time to depart from his mansion of clay,
And he said to old Death,
With his last gasp of breath—
"Don't hunt for my soul, for I know it won't pay."

O, his soul to rehearse,
In prose or in verse,
The faults and the follies that lead men astray,
For gold is but dross,
And a terrible loss,
When conscience and manhood are given in pay.

Then he was deceived,
Though man have believed
That 'tis law to sin in a general way,
But stick to the right,
With all of your might,
For Truth is eternal and always will pay.

—Banner of Light.

"Birdie's" Return.

[Given from the inspiration of Anna C. Wilson—called "Birdie" by her parents and friends—through the mediumship of Miss Lizzie Duten.]

The spring-time has come with its buds and its flowers,
And the birds in their gladness so merrily sing,
For they never forget to return in the Spring.

The same blessed spirit who taught them to stay,
Through the winter away,
And then see their homes of the summer before,
Has aided you "Birdie" to greet you once more.

'Tis the spring-time of hope, and a summer is near,
Which your spirits will cheer;
And "Birdie," your "Birdie," has a message to do
In teaching the children of earth to be true.

O, the beautiful angels, with love in their eyes,
Dwell not in the skies,
For Heaven is beauty, and music, and rest,
But 'tis loving our duty, and doing our best.

So, your "Birdie" has flown from the beautiful land,
To the bright "Summer Land,"
To warble her notes to the weary in heart,
And to bear in love's burdens and duties her part.

I will gather sweet roses and lilies so fair,
From the dew of the air,
And will lay them on pillows of sickness and pain,
That the weary may rest and find comfort again.

I will watch over the slumbers of children at night,
And will strengthen their sight,
To see the fair faces of angels above,
Who learn of the angels sweet lessons of love.

Dear father! dear mother! my spirit is glad,
Then came to be said,
And rather rejoice that your "Birdie" is true
To the work that the angels have called her to do.

I leave you sweet blossoms of beauty and light,
Though hidden from sight,
Yet their fragrance shall teach you I do not forget;
That "Birdie" still loves you and comes to you yet.

—Banner of Light.

PHILOSOPHICAL.

(COMMUNICATED.)

IN WHAT CONSISTS THE DIFFERENCE?

NUMBER TWENTY.

It is clearly evident, from all the testimony we have thus far been able to gather up, that worship of some sort has been the accompaniment and right-hand support of man from a very early period of his existence on the earth; and unless a great error can be discovered in what is held to be good philosophy, this feature of the race is a pure necessity in the rudimentary condition. No depth of ignorance, or barbarity, or savagery, has been able to obliterate or shut out a certain form of worship, in any yet discovered part of the globe. No civilization or enlightenment has as yet reached a point so exalted in intellectual attainment as to ignore and set aside the religious element common to our nature. We are therefore compelled, then, to believe that the religious idea is a part of us, and that its correlations are co-extensive with the generations of men, and wholly independent of all considerations of climate, nation, or government whatever. We discover also, that amongst the stupendous systems of religious worship that existed anciently in various parts of the world, beginning probably in Egypt, there is to a greater or less extent, mixed up with that worship, the mythic principle of spirit intercourse, which imparted zest and power to all that passed under the idea of religious worship; and it is that feature and that myth, unexplained and unaccounted for, that has veiled the religion of all past ages, and made its obscurity the great means of prolonged existence. In all that remains to us of that old and effete theology thus transmitted for thousands of years, modified by circumstances, and improved by the great law of progress, we are even now daily witnesses of the workings of the ancient myth in everything that pertains to religious worship in the four quarters of the habitable globe. Nation after nation has been born with promise, grown to maturity, and magnified in greatness and power through numbers, died out and disappeared, only to be known by its epitaph written upon the monuments that the historic pen has recorded of its being; but its religion, its miracles, its mysticism remained to those who came after it, and are better known to the present generation than to the people who held and practiced them. Our Christian brethren may make a show and boast of their fidelity to the observances of their faith; but they make but a poor approximation to the stern and rigid adherence demanded by other forms which have been stigmatized as heathen and pagan—forms which have imparted a far more exalted morality, and influenced for good scores of nations, and tens of scores of tribes of red men upon the American continent, who have entirely, through some great law unrecognized by us, passed away. All these systems of worship were mythical superstitions, and spiritual supernaturalisms, not understood by any that devoted themselves to their observance. Is the Christian or Jewish religion of to-day better understood than that of Mahomet, or Buddha, or Brahma, or Zoroaster? St. Paul highly recommended the worship of the UNKNOWN God to the Athenians and all others who would be saved. In what does that idea differ from the red man's faith in something or nothing, which he calls the Great Spirit; or the Parsee's notion of the Holy One dwelling in the sun; or the Creator of all things in the being of the Hindoo god Brahma? Are not these, and a score or two of other gods of the ancients, all in the category of UNKNOWN Gods, with the God of Moses, and Paul, and John? So long as there is superstition, mysticism, and irrationalism, what matter as to the form of worship, whether it is seen and felt in symbolism, or in some imaginary existence or impossible being? I fancy St. Paul had the inspiration of truth strong upon him when he said, "Great is the mystery of godliness." Can it be shown that the God of Israel has ever rendered any more real service to the race of man, in his relation to the world, than the Persian sacred bull, Apis, with a crescent moon on his forehead and a star between his horns? If it required faith to believe in the divine qualities of the bull, or the Egyptian sacred crocodile, things seen, is anything less demanded for the worshippers of the unseen and unknown? Did not all the long catalogue of systems of worship through the past ages rest upon faith for their acceptance and continuance with the people? In what consists the difference between the Jewish-Christian religion and the Mahometan, Bramin, or Mormon, so long as they are clothed with a garment of mysticism, and dependent for existence upon faith in something that no one can give a rational account of? or if the attempt is made by any number, they all differ more or less in setting forth the fundamental principles (if any there be) upon which the peculiar faith is said to rest. Hence the six or seven hundred different creeds and forms of worship seen in the Jewish-Christian religion of the present day. But it is affirmed that all the blessings of the high state of civilization and enlightenment, we experience to-day, come through and by the existence and observance of the Christian religion. This is emphatically denied by many profound thinkers, and some very able writers and scholars in both Europe and America. I fail to see the difference between the incantations, petitions, and prayers of the ancient Druidical and Baal worshippers, and those mouthings called prayers, heard in Catholic and Protestant churches every Sunday; nor can I perceive that the trinity of one religious system is one whit superior to another in any particular feature. If there is a best among them, common justice will not award it to the Christian religion, I feel confident. Let us see how they compare one with another. Christian: Father, Son, and Holy Ghost, three in one God. "In India the holy trinity is

Brama, Vishnu, and Siya—Creator, Preserver, and Destroyer. The Greek trinity was, Zeus, Poseidon, and Pluto—or Jupiter, Neptune, and Pluto; meaning Spirit, Water, and Fire. In the Orphic cosmogony we have for a trinity Metis, Eros, and Eriepages, or Will, Love, and Life. The Egyptian was Amun, Ptha, and Osiris—or Serapis, Dionysus, and Osiris. Herodotus makes them Osiris, Horus, and Typhon. In the Syrian we have Cronus, Pothos, and Omichles, Cronus being also their god Bel or Baal. The Chaldean trinity was Tauthe, Apason, and Moymis, meaning Father, Power, and Intellect—or Air, Fire, and Sun. In Persia the trinity was Ormandez, Mithras, and Abriman, the latter being the Siva of India, and the Typhon of Egypt. In the Scandinavian we have Odin, Thor, and Loke, the last Fire or the Destroyer. The Druids of England had for their trinity three magi—The Greatest of Life, The Greatest of Knowledge, and the Greatest of Power—One God, one Truth, one point of Liberty, where all opposites are equalized. They expressed the character of the Infinite in the letters O I W, as the Jews in I A O, or J A O. The Persians called the Supreme, Deity Viracocha, but in him were the three, the Lord Sun, the Sun Son, and the Brother Sun. They also worshipped Tangatanga, who, they said, was three in one. The Jews seem to have been without an expressed trinity; yet they certainly had several gods, besides symbols which they appealed to in worship, the principal one of which was the serpent; they also worshipped fire; and fire was their leader in the forty years' wanderings, and Moloch was the god of fire; and Baal was sometimes the representative god of the sun; and others, of fire. But after three or four hundred years of the New Dispensation, the Holy Fathers felt, no doubt, that they must conform to the rules of other systems of religion, and have a trinity of their own; so they set to work and manufactured one to order; but it so happened that they either lacked wisdom or material, for the same elements, though the poorest among them, were made use of. Their Jehovah, Father, God, Deity, the Almighty, Ruler of the universe, and all other names or terms for God, only means the great central orb, the Sun. Then the second in this trinity was supposed to be a Son, begotten of the Father (the sun), which was held by all the antecedent nations to be the great Creator of all things visible and invisible. This is the only rational explanation that can be given of the idea, that the Son is as old as the Father. The third part of the Christian Trinity is, the Holy Ghost. The word holy originally meant to heal, or to make whole. The term ghost comes from, and meant, originally, nothing more than wind. The wind was a subject of worship by the ancient Greeks. Thus two parts, one of sun, and one of wind, make up the mysterious Trinity of the Christians' three in one and one in three. Where all is admitted to be preternatural, as our good Christian brethren do in regard to the religion they profess, and which they cannot deny if they would, seeing that the whole fabric rests upon other and older theologies, upheld by supernaturalisms and the reputed miracles of the man Jesus—together with a belief in the plenary inspiration of every word of both the Old and New Testaments as being written by the finger of God, as they say—I again ask, in all seriousness, in what consists the difference between one kind of supernaturalism and another? Or how much more enlightened is he that swallows the whole Gospel Plan of Salvation, without knowing anything of it but from hearsay, than the worshippers of Juggernaut, or Joss, or the white elephant? And yet clergymen claiming respectability, and a pretension to learning, meekness, and charity, can impudently stand up in their pulpits and sneeringly denounce, with bitter superciliousness, honest-minded, intelligent Spiritualists, who have and possess positive knowledge as a basis of their opinions and belief, while their traducers not only know nothing of, but scorn to investigate lest they should find there is one thing of a mental character more reprehensible than another in any person of mature age, and possessed of ordinary sense, it is that of admitting that he or she has the same belief to-day that they had five, ten, twenty, or forty years ago. Now our Christian friends have had eighteen hundred years and more, in which to grow and improve their mental status, and yet they admit that they know no more, if as much, than did their earliest Christian fathers; nor will they investigate, or cease to lie and traduce, until forcibly shamed into better morality by a strong sentiment arising outside of their narrow-mindedness and sectarian bigotry.

"Strange such a difference there should be,
Twixt priestly truth and truth per se."

J. D. PIERSON.

(COMMUNICATED.)

IMMORTALITY.

NUMBER FIVE.

There can be no evidence of a continued existence beyond the grave, unless those who have gone "over the river" return to tell the tale. We have no analogy in nature to confirm our faith in the matter. We see no organism that carries its identity from one state of existence to another; the famous caterpillar argument, so triumphantly referred to by Thomas Paine, as a proof that we may have a future existence, shows to what extremity those are driven who try to prove immortality from Nature; for the caterpillar, in its progress to the butterfly state, passes through no process of disorganization any more than the bird when it breaks through its shell—any more than we do every day. Says Hudson Tuttle: "The atom which existed yesterday in the ear of corn, to-day becomes assimilated in the animal, to-morrow may become a part of man, and thereafter originate an idea, which, incarnate, may overturn empires and states." Thus we are dying and be-

ing renewed every day; and so is everything around us till the day of dissolution arrives, and then, so far as we can see, its identity passes away. And (if I may be pardoned for referring to the Bible) Job says: "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. * * * But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" We could not tell, unless man, yet retaining his conscious identity, should choose to reveal himself.

"Do you conceive," said Cicero, "him to have the least skill in natural philosophy who is capable of thinking anything to be everlasting that had a beginning? For what can possibly ever have been put together which cannot be dissolved again? Or what is there that had a beginning which will not have an end?"

The term "eternal progression," so often used, and more especially by Spiritualists, is, I think, a contradiction in terms. Eternity cannot progress. Whatever is eternal is already perfect. I believe the universe is perfect, because I believe it eternal; that it has been eternally in motion and evolution; that everything is continually being formed and transformed. Cycles, spiral progressions, transformations, transmutations, resurrections, etc., are all phases of life, as it has been understood by the adherents of various theories.

Unless the foregoing reasoning can be shown to be fallacious, we, as individuals, cannot maintain an everlasting consciousness of identity; since it is nowhere taught by Nature—her analogies everywhere contradicting it and telling us, in unmistakable language, that everything shall die, or dissolve its organic form, and return to its original simplicity. The astronomer, with his glass, penetrates the arcana of the heavens, and sees there worlds in every stage of being, from nebulous infancy to age and final disintegration by fire; we see every organic form on this earth living, yet perpetually dying, from birth to dissolution, and then, as the spiritual phenomena seem to teach, passing on to a higher state to repeat the same process. If the spirit life be analogous to earth life, and governed by similar laws, the time must come when all that we are, spiritually and physically, shall be resolved again into nebulae, as the world itself shall be.

This is not a pleasing idea to those whose motives for action are based on a belief in the immortality of the soul; but the true philosopher desires truth above all things, even if it should be at the expense of self and of every hope. If my reasoning is false, I hope some more able pen than mine will contribute more light to the subject, and present facts and arguments whereby our reason can be satisfied of immortality. I do not, by any means, discredit the spiritual phenomena which have startled so many thinking minds during the past twenty years; which have roused so many dormant intellects to thought and action; which have cheered the sorrowing widow and orphan, and bridged the chasm between the seen and the unseen—thus bringing into nearer and more perceptible contact the related loves of heaven and earth. All I maintain is, that while the spiritual phenomena, in my mind, prove a spiritual life—a continued existence beyond "death's gloomy portal"—it does not follow that we thereby reach a state of eternal progression or immortality. To many, even a continued existence is ignored as unphilosophical; phenomena upon which rest proof as trustworthy as that which has established geology, and the Copernican system of astronomy, as sciences, is sneeringly called humbug, trickery, illusion, etc., by many who have contented themselves with sneering instead of investigating. For instance, take one of Mrs. Foye's seances: Will some clear-headed gentleman, who believes Spiritualism to be based on the trickery of legedomain performers, constitute himself a committee of investigation, and do the public a service by exposing the *modus operandi*? Can any of the professors of legedomain, or all of them combined, produce a solitary rap—one of those mysterious raps which answer questions? Is it not strange that celebrated professors should put themselves at the trouble to contrive by machinery, etc., to imitate what simple, uncultivated girls, raised in the backwoods, can do without such aids? And, after all, the former are but imitations, teaching us to be more on our guard against pretended mediums, who think there is money in mediumship. It is time that men who pride themselves upon their science, should condescend to examine phenomena which have engaged the attention and enlisted the faith of millions. It is too late in the day to put them off with a sneer; they still remain stubborn facts "that will not down at your bidding." To treat with indifference the consistent testimony of reliable citizens—reliable in business transactions, in every other affair in life—is certainly very unfair, and reflects but little credit upon the skeptic; for it seems to me to require more credulity in rejecting such testimony than is required to receive the silliest tale which has yet found birth in Spiritualism. Facts may have been magnified; grant that they have; does a telescopic view of the sun, though it may discover spots on its surface, destroy its existence? Admitting the phenomena, then follow the many hypotheses that have been advanced in explanation, from that of

peculiar powers belonging to the medium wholly terrestrial, to the silliest of them all, demoniacal obsession, the work of the devil.

The proper elucidation of these varied hypotheses can only be reached by a patient investigation of the philosophy of Spiritualism, and of its claims and history.

J. W. MACKIE.

A Challenge to the Clergy.

To the Clergymen of the Pacific Coast:

REV. GENTLEMEN—I hereby extend a challenge to any one of you whom your religious organization will endorse as being capable of defending your articles of faith, to meet me either in this city or in Sacramento, San Jose, Marysville, or Napa City, in oral discussion on the following questions:

1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?

I taking the affirmative, you the negative. Discuss two days.

2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?

You to take the affirmative and I the negative. Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD.

The following personal invitation has also been addressed:

SAN FRANCISCO, April 2, 1867.

REV. MR. DWINELL:

SIR:—In the Sacramento Union of recent date, I saw the report of a discourse delivered by you, in which you speak in a manner highly derogatory of Spiritualism. I herein challenge you to meet me in an oral discussion, either in Sacramento or in this city, to continue four days, upon the following questions:

1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?

I taking the affirmative, you the negative. Discuss two days.

2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?

You to take the affirmative, and I the negative. Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD.

We intend to keep the above in a conspicuous place, because some have imagined that the challenge had been withdrawn on account of the temporary absence of Mr. Todd on a lecturing tour in Oregon. It will not be withdrawn for any reason except illness.

THE SABBATH.—"Keep the Sabbath-day holy," we would interpret into keeping it healthfully, usefully, instructively. We would take, when necessary, the poor factory-jaded Sunday scholars into fields—that school-room of Nature! We would throw open the Clyde on the Sunday to the Sunday steamer, that the poor Glasgow weaver might gaze on Ben Lomond on the Lord's Day. We would give the mechanic access to museums, and botanic gardens, and crystal palaces, and even to the theaters, on that day. We would do it, because one drama of Shakespeare is a nobler creation than any sermon that ever was preached; and when the heart of the toll-worn townsman leaps for joy in the woods on the Sabbath-day, it is a nobler offering to the throne of the beneficent God of Nature than any prayer within the walls of the holiest Bethel that ever was built. Change one word in a verse from Wordsworth, we might say:

"Our impulses free, a vernal wood
Will teach us more of man,
Of moral evil, and of good,
Than all the clergy can."

Our creed would authorize all rational arrangements on the Sabbath-day; to all innocent, elevating recreations it would open the door, open it promptly, open it widely, open it forever—True Radical, (Davenport, Iowa).

GARIBALDI'S RELIGION.—A journal of Legnano cites a curious scene of improvisation, of which Garibaldi has been the hero in that town. He was called out several times by an immense crowd, and in reply to repeated cries of "Long live Garibaldi, son of God!" he said: "You give me a name which would serve the priests to calumniate me. The title of Son of God does not suit me. I am the son of the people, ready to snatch up a sword or gun. No other title suits me. I am not of the religion of the Pope. (Voices—Nor are we.) The priests condemn eight-tenths of the human family to hell. I am not with the priests. I am with the gospel of God, which loves all men."

JOKE ON A SCHOOL-MARM.—The lady was announcing to her pupils the holiday on the twenty second of February, and asking them some questions concerning its observance, and among others, why the birthday of Washington should be celebrated more than any other. "Why," she added, "more than mine? You may tell me." She said to a little fellow, eager evidently to explain, and who had but one idea in his childish brain associated with the name of Washington, "Because," he exclaimed with great vivacity, "because he never told a lie."

THE dramatic critic of Wilkes's Spirit of the Times says of Ira Aldridge, the celebrated colored actor:

"His wife is a Swedish baroness, and his residence is a splendid mansion in the suburbs of London, near the Crystal Palace, and he owns not only the house he occupies, but five villas of equal portions. There is not a more successful man alive than Chevalier Ira Aldridge, K. S., thirty years ago Wallack's body servant."

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TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "Editors of the BANNER OF PROGRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & CO."

An "Educated" Authority.

A certain hebdomad of this city, the conductors of which are ambitious of securing for their sheet a literary reputation on very slender capital, seems to have among its writers one intensely conceited egotist, who imagines himself sufficiently "educated" to pronounce judgment upon the scholastic attainments of others; and this he does with an air of supercilious condescension which ever betokens a lack of that modesty so characteristic of the true scholar and affable gentleman. He seems to forget that learning, like virtue, is seldom spoken of by its possessor in a manner that shall draw public attention to him or herself. The truly virtuous and educated do not egotistically assume that others are and must of necessity be vicious or ignorant, or even "half-educated." Merit of any kind is universally modest and diffident, and cannot be persuaded to pronounce a decided opinion upon the qualities of others, unless compelled so to do by necessity. On the contrary, nothing so distinctly characterizes the boor and the bigot as the application of degrading epithets to those who differ in opinion simply upon matters of opinion. In the case of the two classes just mentioned, it is always true that "a little learning is a dangerous thing." The affliction of learning or "education" is most frequently made by the pedant, the hypocritical sophist, and those who would be thought literary; while the painstaking and patient student of Nature and Philosophy is content, while making constant additions to his stock of knowledge, to admit that the great ocean of discovery still lies mostly unexplored and unknown. In other words, the most highly educated are those who have discovered, that, with all that has yet been attained in Science, Religion, Philosophy, or Belles-Lettres, the sum of our knowledge is very little; and those who most readily realize how little they know in comparison with what remains to be known are the least likely to prate of "education" and "half-education."

But we will let this egotist exhibit his unnamable quality in a few extracts, that our readers may see of what stuff the criticism of our opinions at the present time is made:

"With the presumption that belongs to that stage of intellectual development which lies between utter stupidity and clear insight, and with that conceit of superior knowledge which is the ordinary badge of the snarler and the scoldist, they (the liberal thinkers) not only insist upon 'investigating' all subjects independently, but ridicule all belief that is not founded upon such personal investigation."

"Nowhere in the world is this case of intellectual demagogues so numerous or so mischievous as their influence as in the United States, because nowhere else is there so general a diffusion of that amount of knowledge and education which causes men to take an interest in 'isms' and 'ologies,' without qualifying them for thorough independent examination of their merits. Men who are not educated at all, cannot be made to concern themselves very seriously about the theories of pseudo-philosophers, Spiritualists and 'free thinkers,' while men who have been thoroughly educated are in danger of being deluded by them. It is among the intermediate classes that the voluble expounders of spurious philosophy and impure religions find their readiest dupes. The self-sufficiency that springs at authority and repels instruction is not so often a characteristic of the uneducated as of the half-educated, of those who, having learned just enough to imagine that they know everything, set up for teachers and philosophers, existing in the privilege of dogmatizing for themselves, and for all who are so weak as to accept them as guides."

So we are to infer that the writer's immunity from delusions is owing to his superior education. We fail to observe, in the above concatenation of abusive adjectives, any remarkable evidences of such superiority. As to the possibility of any one's being "thoroughly educated," we suppose there will always be something to be learned, even for the most learned. And the internal evidence offered in the above quoted paragraphs satisfies us that there are many things in heaven and earth unknown to the philosophy of the writer thereof. He would not have us imagine for a moment that he belongs to any one of the "intermediate classes" among which "spurious philosophy and impure religions find their readiest dupes." Not he. He is "thoroughly educated." There is nothing more for him to learn. We must therefore consider him as an "authority," against whom it would be an example of "self-sufficiency" and "presumption" to rebel. To "repel instruction" from such a source must indeed be rank treason. But at the immense risk of being ranked as a traitor in this regard, we shall proceed to dissect this "Daniel come to judgment," and to show on what a slender foundation rest his ridiculous claims for the superiority of the "thoroughly educated."

Every schoolboy knows that a majority of the great discoveries, that have most benefited mankind, have been made by those who were not only uneducated, but, in some cases, wholly unlettered. And, in respect of what is called a "liberal education," very few of the great discoverers and benefactors of our race could lay claim to it. For modern examples, in the domain of mechanical invention, we have the originator of the steam-engine, James Watt, a poor illiterate Scotch lad, who studied his mother's tea-kettle to some purpose; Robert Fulton, the father of steam navigation; Whitney, the inventor of the cotton-gin; Whitcomb, the maker of the card-sticking machine; Elias Howe, the sewing-machine man; and hosts of others. In the sphere of science and mechanical invention combined, we have S. B. Morse, of the electric telegraph; Goodyear, the india-rubber man; and John Ericsson, of "Monitor" fame. All these were self-taught men, who studied and thought independently of schools and colleges, and brought the magnificent results of their studies and investigations as an offering to the welfare and progress of humanity.

Many of the discoveries in Science and Mechan-

ics have been either accidental, or obtained from trivial sources. The telescope was suggested to the opticians by the little children in the streets looking through rolls of paper at church steeples and distant objects; the steam-engine was born of a tea-kettle; glass was first seen in the melting of sand under a boiling pot; and the art of printing is the result of the most accidental of all discoveries ever made. And shall we, after such magnificent effects have proceeded from such trivial causes, ignore, as too trifling for our notice and recognition, the humble character of the modern Spirit manifestations, because, forsooth, some "educated" booby pooh-poohs at us and our Philosophy? What is the origin of the Christian religion? Its founder and expounder was born in a stable; never attended a school in his life; disputed with and confounded the "educated" doctors in the temple at twelve years of age; and promulgated his own doctrine at thirty, which for eighteen hundred years has held sway in a great part of the civilized world. And who were his chosen disciples and biographers? Not the "educated," nor even the "half-educated," but ignorant and superstitious fishermen and tax-gatherers, who, through the inspiration of his genius, were fitted for the part they afterward performed.

But let us hear further from our great censor. He says:

"The truth is, that there are many things which the vast majority of men in the present condition of society do and must believe upon authority, and to teach the contrary is no less mischievous than silly. How many, for example, of those who accept without question the statements of men of science in regard to the distance of the sun from the earth, the period in which the latter traverses its orbit, the relative bulk of the planets, are capable of verifying these statements for themselves, or even of comprehending the reasonings and the processes by which their accuracy is established? When Prof. Whitney assures us that Mt. Shasta is so many thousand feet high, we do not withhold our belief on the ground that we have not ourselves measured the base lines and taken the angles, and worked out all the trigonometrical calculations by which the result is reached. In such, and thousands of similar cases, we believe upon authority, and act reasonably and sensibly in so doing; and it is, to say the least, quite as much out of question for the masses of mankind to make any really thorough and independent examination of the fundamental questions of philosophy or religion, as it is for them to measure for themselves the heights of mountains or the distances and orbits of the planets."

When we make our calculation of the total amount of benefit which the knowledge of any fact confers upon the world at large, we take into our estimate the number of people thus benefited, as well as the length of time the good effects of the discovery are to last. Gauging the facts above enumerated by these tests, we find that to not one in ten thousand of the human race will it ever be of any importance whether Mt. Shasta is fourteen thousand feet high, or whether it is only thirteen thousand nine hundred and ninety-nine feet in height. And the exact distance of the sun from the earth is of about equal interest. We care neither to believe nor disbelieve. No persons bother their heads about the matter, except such as have more time on their hands than they can usefully employ. The statements of the scientists are taken for granted because they relate to matters, exact information of which is of no permanent good to the mass of mankind. They belong to the domain of speculative philosophy, and can only, even if demonstrated, as in the case of eclipses, be of comparative value. But when this writer undertakes to place these speculations and calculations in the same category with a philosophy or religion bearing upon man's eternal spiritual destiny, and claims that authority in relation to the latter should be treated with the same consideration and respect as that in relation to the light of mountains, time of eclipses, distances of planets, etc., we beg leave most emphatically to dissent, and to "repel instruction" from such authority. We claim that every man of ordinary intelligence has the same evidences of God and immortality at command, and can understand the value of such evidences just as well, as the best educated man in the world can have or comprehend. The written record or verbal tradition is of equal value to the learned and unlearned; for neither can receive such testimony as positive proof, particularly when it is conflicting and incongruous, as that of the Bible is admitted to be. No man or men can have the authority to dictate what the religious faith of the rest of mankind shall be. The right of private judgment is not only guaranteed to us in our own land by the fundamental laws, but it is a right inherent in the constitution of our nature. Liberty of conscience is ever in opposition to dictatorial authority, particularly in matters of religious belief. It is not because men are unteachable that they will not listen to the voice of assumed authority in this regard, but because it is so evident to the commonest perception that no one has any advantage over another in the possession of positive proof. All are on an equal footing in the sight of the great Father of all. One cannot be responsible for either the thoughts or the actions of another, because we are all on an equality as His children. And we have no positive proof that He has ever delegated His authority to another—least of all, that He has given any of His children such power over their brethren.

We have shown that the claim of superior education gives no authority over the conscience in religious matters, and consequently there remains no solid basis for the assumption of such authority on the part of any human being. But this "educated" writer whom we have quoted insists that, upon questions in metaphysics, wherein great thinkers have differed, "not one in a thousand, even of educated men, is competent to examine and pronounce upon them independently." The probability, in most cases of this kind, is, that those great thinkers have wandered so far from the territory of reason and common sense, that they themselves have been unable to find their way back, and the best "educated" have been equally unable to show them the way. Beyond the confines of human reason, all is insanity and confusion, for the human mind at least. When these highly educated people attempt to lead us out of this safe domain, they place our mental health in jeopardy; and we should rebel against such leadership as dangerous to individual and universal liberty. The "strait jacket" to which they would doom us should be placed upon them. Their assumed authority should be treated with contempt and derision, and a wholesome restraint be put upon their refractory or tyrannical action. "Resistance to tyrants is obedience to God."

One more quotation from this most illogical "authority," and we have done with him. He says:

"It is generally a simpler matter to decide upon the qualifications of a teacher, than upon the soundness of what he teaches, as a ship-owner ignorant of navigation may, nevertheless, satisfy himself as to the capacity of the officers to whom he intrusts his vessel."

Then a teacher of unsound doctrines or false information may be as well qualified to educate the rising generation as he whose teachings are perfectly true and reasonable! This preposterous assertion is unworthy of a moment's thought. But suppose that the ship-owner may be satisfied as to the capacity of his officers—would that save the ship if the captain should make an error in his reckoning, and a wreck on a lee shore be the consequence? Would the ship-owner's satisfaction be increased thereby? And yet this is just what the authoritarians accomplish when they drive human reason awreck by religious revivals and excitements. How can we trust to them as pilots, while so many wrecks attest their incapacity? Yet some of them have the endorsement of universities as "educated" men, and some people are satisfied of their capacity, and forthwith intrust their own immortal minds to such guidance. Who would not strive for independence of thought and belief, when such melancholy results are seen to flow from a blind submission to leading by those as blind as ourselves? Let us endeavor to think and believe from our own inward convictions, relying upon the "say-so" of no man, except he bring positive proof in its support. Let every one be fully persuaded in his own mind."

Although the specious writer to whom we have been attending finally "begs the question," by affirming that there is no serious danger that the American, still less the Californian mind, will be carried too far in deference to authority, it is well to notice that those, whose "little learning" have made them dangerous to our peace as well as to our liberty, and who are always affecting superior "education," and putting in special and specious pleas for it like the above, are ever the apologists for bigotry, superstition, and religious tyranny over the minds of their fellow-men. Preferring and finding it more profitable to uphold dogmatism than to dogmatize, they inflict upon us occasionally whole columns of English architecture, of very bad design, and worse arrangement, in support of the present order of things religious and social, and expect us to admire their bungling work. Although we cannot pretend to an "educated" eye or ear or understanding, in an academic sense, yet, with Mr. Nesmith of Oregon, we think it possible for a man to have a natural genius for what is good and beautiful and true in art, science, literature, religion, and nature, without being under the necessity, which sticks to a blockhead, of passing through a course of "education" in some "Dotheboys Hall," or other institution for the infusion of useless knowledge.

The Order of Melchisedec in Trouble.

The Diocese of California has a Standing Committee, and the Committee recently met in Convention, and resolved that there can neither be a Church without a Bishop, nor a Bishop without a salary; saying that "they who preach the Gospel must live by the Gospel." The Standing Committee complain that there are "details which reflect no credit on the Diocese," and that "it is now indispensably necessary that the Church in California should understand its duty, and its Bishop whether they intend to discharge it." All this is plain talk, and means that if there is not soon better "pay" there will be no "preach." We cannot find anywhere in the New Testament that Jesus or his apostles ever went on a "strike" of this kind; but we do find in the Old Testament that Melchisedec, who was also a priest, as well as a king, instead of requiring tithes or a salary, gave to Abraham, with a blessing, "tithes of all" the goods he had brought with him, including "bread and wine." And Paul says Jesus was a priest "after the order of Melchisedec." If his apostles in all ages are priests after the same order, they should give tithes instead of demanding them, and not scandalize their order throughout the world by a vulgar shouting for more pay. This "poor pay, poor preach" cry is nowhere recorded as having occurred in apostolic times. We begin seriously to think that the "order of Melchisedec" ceased to exist during the first century after Christ.

SUPPRESSION OF AMUSEMENT ON SUNDAYS.—The *Christian Advocate* chuckles over the arrest of a theatrical manager in this city for giving a sacred concert on Sunday evening, and thus, as the *Advocate* thinks, endeavoring to evade the operation of the Sunday law. We wonder if there would be as much rejoicing over the arrest of a few church-members, for letting houses for purposes of gambling, liquor-selling, and prostitution; or for actually gambling at church fairs and concerts by means of lotteries, raffles, etc.? The law should be as strictly construed and enforced in one case as in another; and, of the two violations, we think the harmless amusement of a concert, even if it be given in a theater, far less objectionable, not to say less immoral, than the practices referred to above.

THE GREAT REVIVALIST, Rev. Mr. Earle, is creating quite a religious sensation in Gold Hill and Virginia. The *News* thinks him one of the greatest and purest ministers in the world.

Cemetary. Mark, chapter 16, 17th verse to the end; according to which this "greatest and purest" should be able to heal the sick by "laying on of hands," take poison without deadly effect, handle serpents with impunity, and perform other wonders as signs of his mission from God. Do any of these gifts pertain to the Rev. Earle or his ministry? Gold Hill *News* will "please exchange" views on this subject.

A WONDERFUL EXHIBITION OF SPIRIT POWER is being made through Dr. Henry Slade, of Pontiac, Mich. He sits in no dark circles, but, when the rooms are lighted, bells are rung and musical instruments played. Whole communications are written upon a slate in the light, he holding it with thumb and finger. All present may see Mr. Slade—see the slate—hear the peep move, and then get mental tests of the most extraordinary character. Hundreds and hundreds will testify to this.

Editorial Notes.

We have just closed a course of five lectures in Oregon City. The house has been crowded from the commencement, and, as a general thing, good attention has been paid to the ideas advanced. Rev. Earle made a visit to the same place, but signally failed to make any decided impression upon the people. As the result of five days' labor, he brought back to the fields of the Church only two deserters. Becoming disgusted with the poor success of his revival efforts, he left for the city of Salem; and, on his arrival there, he informed the people that Oregon City was the hardest place he ever saw in his life.

Our good Christian friends in the latter place are very angry indeed—so much so, that they would sit in the audience and mutter and growl like dogs with sore heads. They said that we were worse than Jeff Davis; for he only tried to break up the Government of the United States, but we were trying to break up the government of God Almighty.

There is a set of bad boys in Oregon City; they sought to annoy us as much as possible by creating a perfect pow-wow, like so many savages, on the sidewalk. We took some pains to ascertain their antecedents, and found, with one exception, that they had Christian parents, and that the children themselves were members of the Sunday school. We could not help thinking what an excellent illustration of the refining influences of church institutions their behavior was. Surely, if Christian parents do not know how to conduct themselves with decency and propriety inside, their children cannot well be blamed for their misbehavior outside, of a lecture-room.

The weather since we have been in Oregon has been beautiful indeed. We have had some warm days; but none that were excessively so. Frequent showers have kept the air cool and delicious in its freshness. By this time, in California, everybody and everything in the country look like millers, from their dusty appearance. "The climate and face of the country in some portions of Oregon remind us much of New England," our childhood's home. The wild flowers are, many of them, of the same kind that pleased our childish fancy, and we learned to love them long years ago. The springs dripping from the rock—the little brooks, and the speckled trout in them, that dart from nook to nook beneath the bushes, and sometimes play hide-and-go-seek with the sunbeams that sparkle in the waters—all remind us of the scenes of our boyhood so vividly, that at times we almost feel like a child again. And the stern realities of life, through which we have passed—its bitter disappointments, crushed hopes, blighted anticipations, and rudely broken ties—seem only like some fearful dream, that haunted the brain in the hours of restless sleep. With these scenes come the well remembered faces of our playmates, the old red school-house that stood on the side of the common, and the pedagogue that ruled there, and how "We learned so well to trace The day's disasters in his morning face."

The old pond too, behind the mill, is not forgotten, where we used to wade, and sail our tiny boats in summer-time; and when its glassy surface was locked in old winter's cold embrace, we used to go there to skate, and slide our little sweethearts, whose sparkling eyes and rosy cheeks were as attractive and dear to us then as any we have seen this side of twenty. All at once the thought rises, Where are those merry brown, black, and blue eyes, from which one look of approbation would fill our boyish nature with so much pride. Alas! the old reaper, Death, with his "sickle keen," has gathered them in, and bound them in his sheaves of immortal life. The grass now grows green, and the meek-eyed daisies bloom, above those forms of beauty we loved so well; their eyes "Are beaming now in a world of light, Over the starry way."

A few still linger on these mundane shores, well-nigh overcome with toil and care; nevertheless, they are calmly waiting for the hour when the old Ferryman shall bear them to the thither shore, where they shall meet the loved ones that have gone before, who will crown them with immortal beauty. But our dreaming-spell is broken; life's active duties lie before us; the world is greatly in need of workers; but our turn will come by-and-by, and we will "learn to labor and to wait."

HUMBAGGING BY MEDIUMS.—The *Californian* makes a great ado about the detection of W. T. Church, in Louisville, Kentucky, in humbug and deception of his visitors. We quoted and condemned this instance of rascality three weeks ago, and now the *Californian* affects a great deal of virtuous indignation at mediums in general and Spiritualists in particular on account of this one rascal. We believe there was one delinquent even among the twelve apostles.

OREGON PHYSIO-MEDICAL JOURNAL.—We have received copies of this excellent periodical. The *Journal* is an advocate of the reformed medical practice, and is edited and published bi-monthly by J. C. Shelton, M. D., Graduate of the Physio-Medical College, Cincinnati. It is ably edited and well printed. An article quoted from this periodical in another column will give an idea of its spirit.

THE evidence of a case now on trial at New York showed that a coffee manufacturing firm in that city used black lead, sand, and rockstone, to give gloss and weight to their production.—*Exchange*.

We'll wager a pound of pure coffee that the members of that firm are also members of a church.

DEFERRED ARTICLES.—Our article under the head of "Phenomenal Facts," and another upon the "Laying on of Hands," are unavoidably postponed till next week. Also, the articles on the topics of "Woman's Rights," and "The Tendencies of Spiritualism," which could not be prepared in time for this issue.

AN exchange says that "milk may be kept sweet by having it constantly in the presence of fresh water." We should think persons buying milk of our milkmen would never be troubled with soured milk, if that were the case.

JO KERR says the reason why vinegar is supposed to sharpen the appetite is, that it sets the teeth on edge.

Forgive Him His Trespasses.

The *Daily Tresspass*, a paper published in Virginia City, is a queer concern. The other day it ridiculed Earle's revival efforts, and said the people were already so good that Earle couldn't cause them to become any better. Since then the editor has evidently been "visited" by some one; for he comes out now with the most fulsome adulation of the great psychologist, and says that "hundreds will bless him in the New Jerusalem, who, but for his labors, would have never arrived there." Can't Mr. Earle be induced to go among the Mahometans and "revive" them? because there are millions of that faith who will never see the New Jerusalem unless he bestows his "blessed labors" upon them. Ah! we think we have discovered what inducements would be effectual; for we see in the *Tresspass* that his admirers in Virginia City are "making arrangements for the purchase of a silver brick, to be presented him in token of their appreciation of his labors." We believe "silver bricks" are scarce in Turkey; the principal inducement is therefore wanting among the Mahometans. This *Daily Tresspass* still further trespasses upon good taste, and also upon our credulity, in the following manner:

"At a recent fire in Virginia City, a lady, having no baby to leave, left her watch and good clothes, and started out in her waterfall."

We have no doubt the editor has been fully converted, and we wish the Rev. revivalist joy over the fact; for if this daily trespasser don't see the New Jerusalem it will now be no fault of Mr. Earle.

ENTOMOLOGICAL.—We find the following in the columns of that antiquated journal, the *Alta Californica*:

"A small, slender species of ant, introduced into St. Helena from the west coast of Africa, about twenty years ago, is making terrible ravages. James Town is described as 'devastated' by this destructive insect; all the woodwork of the cathedral, library, and indeed of the whole town, has been devoured. In their fests of the books it was noticed that the insects first attacked theological works, probably because they were less disturbed than works of light literature. The only wood they will not eat is oak, but they will bore through it to get at other wood suited to their taste which may happen to be placed behind it. Even tin cases are no protection if they become spotted with rust, for the ants at once force an entrance at the spots, and devour the contents. At present their ravages are confined to James Town, but if not checked they may ere long spread over the whole island."

We have discovered that same destructive insect at work here in our great libraries; and have also seen it at work upon the solid rocks of the Sierra Nevada. Some say it may also be seen on closely examining the frosty head of the genus *homo*—the misfortune being, however, that no comb has been hitherto manufactured sufficiently fine to capture them. It is said that those who are infested by this ant endeavor to expel it by the use of hair dyes; but when driven from the head, this insect (horrible to relate!) will infest all other parts of the body as well. Our neighbor of the *Alta* is a victim to its ravages. The entomological name of this destructive species is, in English, Ant-iquity.

ECONOMY.—When a Spaniard catches a peach or pear by the roadside, wherever he is, he digs a hole in with his foot and covers the seed. Consequently, all over Spain, by the roadside, and elsewhere, in great abundance, the fruit of the peach, and is ever free. Let this practice be imitated in this State, and the weary wanderer will be blessed, and bless the land that ministered to his comfort and joy.—*Daily American Flag*.

Such a practice may do very well in Spain; but what would our forestallers and fruit-growers do about it? Not a peach or pear would be suffered to ripen on the trees. Yankee speculation would strip them as clean as a barber's pole before you could say peaches or pears, even if they were not much larger than hazel-nuts.

A GLASGOW publisher has got up a splendid edition of the Bible, of which only twelve copies are to be printed, and the price is six hundred dollars each, one of which has been ordered by the editor of the *Banner of Progress*, San Francisco.—*Daily American Flag*.

Mac, that's a "whopper." Your experience ought to have made you aware that an editor has always more use for the "six hundred dollars" than he could ever possibly have for a Bible at any price. What good could the Bible do him? He is already in the hands of the "devil," and there is no salvation for him.

REV. MR. DRIVER, (ominous name!) of the Methodist Church at Oregon City, proposed to accept Mr. Todd's "Challenge to the Clergy," and then backed out. His friends are now ventilating their views in the *Pacific Christian Advocate*, calling Spiritualism the work of demons, etc. If we mistake not, this Driver formerly belonged to the Free-Will Baptist persuasion in Boston, Mass.; but it seems he is now driving his trade among the Methodists. Before many years he will be driven from his occupation entirely by the progress of Spiritualism.

You cannot dream yourself into a character; you must hammer and forge yourself one.

We cut the above from a "religious" paper—the *Pacific Gospel Herald*. There are too many people going about the world with forged characters. Forgery is not confined to the working of iron, nor to the imitation of the currency of the country; but it may be and is practiced by the religious hypocrite and political demagogue as well.

CAPITAL PUNISHMENT AND THE CHRISTIAN MINISTRY.—George Thompson, the Peace reformer, in his speech at the Peace Convention at Providence, R. I., said:

"A convict will be converted and become a fit candidate for heaven, by the ministrations of the clergy; then government clothes the pious man to death upon the gallows."

RINGWORM.—The raid on the *chignons* still continues. The London *Lancet* says it is certain that many ladies carry about with them in their *chignons* the seeds of ringworm, which it calls an "intractable malady." It also says that much of the hair used for *chignons* is "churchyard hair," pulled from the scalps of the dead.

A MEMBER of a fashionable church in New York electrified a music dealer the other day by inquiring for "Solomon's Song," saying that his rector had spoken of it as a production of great genius and beauty, and he wanted his daughter to learn it.

JOSH BILLINGS says: "Probably, one of the best ways to bring up a boy in the way he should go, is for the parent to travel that way himself."

A RESPECTED druggist in Columbus, Ohio, lately hung himself to his bed-post while religiously crazy.

